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## FAITHWAY – Lent 2023

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### *The Church of the Holy Faith*

*welcomes all people into an ever-deepening relationship with Jesus Christ our Lord.*

*We believe in God the Father, Son and Holy Spirit, the Sacraments, and the Authority of Scripture.*

*We honor our Anglican heritage and praise God with Solemn liturgy, traditional Prayer Book worship, and music to exalt the spirit.*

*We strive to live as a community with compassion for one another and the world around us.*

*We worship together in peace to praise and thank God, to transcend division, and to celebrate the mystery of faith.*

### A MESSAGE FROM THE RECTOR

Dear Faithful and Friends of Holy Faith,

The Church of the Holy Faith held its annual parish meeting on Sunday, January 29.

Thank you to all who took time to attend and carry out a facet of the ministry of the laity “to take their place in the life, worship, and governance of the Church.” (BCP, p. 855) We thanked retiring Vestry members Charles Rountree, Walter Sterling, and especially Van Swift who has served the

past two years as Senior Warden. We congratulated new Vestry members Kaki Grubbs, Mike Morrissey, and Charles Rountree (who was filling an unexpired term and thus eligible to stand for election in his own right). I appointed Mike as Senior Warden, and he joins the continuing officers: Junior Warden Vann Bynum, Treasurer Steven Berkshire, and Secretary Charles Rountree.



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*“Ours is a liturgy which praises God while at the same time delights our senses.”*

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In my Rector’s Address at the annual meeting, while touting Holy Faith’s livestreaming capabilities, I wondered whether we have made it too easy for people to stay home and participate remotely. Have we given people a crutch to stay in their pajamas and watch the service on their computer screen? Ours is a liturgy that praises God while at the same time delights our senses. The music is not as glorious unless you’re hearing it in person. The light streaming through the stained glass is not as brilliant as it is when you’re in our sacred space. You can’t smell the fragrant incense when you’re staying at home. (Okay, I know that’s why some of you do stay home – because you don’t like incense!) But you can’t taste the Body and Blood of Christ unless you present yourself before the Sacrament borne by the priest.

Your Vestry has done a remarkable job this past year of increasing the desirability of attending worship in person. For those who disliked wearing masks, your Vestry made masks optional regardless of the COVID level in Santa Fe County. For those who missed receiving the Blood of Christ and the Cup of Salvation, your Vestry reinstated the Common Cup.

But we are still missing in the pews many people who previously were active at Holy Faith. It's easy to get out of the habit. It's not so easy to resume the habit once it's been broken.

As Stewardship Chair Charles Rountree wrote in this year's pledge brochure: "These past few years have been tough and the worst of it was losing the opportunity to worship together. Holy Faith made remarkable (and quick!) progress streaming worship and prayer services and I'm deeply grateful for that effort. But I missed sitting next to my church family on Sundays, I missed catching up with friends over coffee, I missed kneeling next to you for Communion. Returning to in-person worship was far more joyful than I even imagined it would be. But it seems the ties we wove that bound us to each other frayed when we had to step away and we haven't quite returned to where we were. We need you: we need you here, at worship, in Bible study, in Taizé, at coffee hour, in Adult Forum, in Children's Chapel. I believe our lives (certainly, my life) have been enriched beyond measure because of the marvelous folks who attend Holy Faith. So, come back!"

That's why the theme for this year's Stewardship Campaign is "Renewal & Recommitment for 2023." We want people to renew their faith by coming back to Holy Faith to participate in the worship, the Christian formation, and the various ministries the parish offers. We want people to recommit to Holy Faith by giving of their time, talent, and treasure. We want people to reconnect with their Holy Faith community and friends to strengthen the Body of Christ. So, my charge to the parish is this:

- I. That we each renew our faith by coming back to Holy Faith to participate in the worship, the Christian formation, and the various ministries the parish offers;
- II. That we each recommit ourselves to Holy Faith by giving of our time, talent, and treasure; and
- III. That we each reconnect with our Holy Faith community and friends to strengthen this Body of Christ.

Yours faithfully in Christ,  
Fr. Robin+

## IN THIS ISSUE

<b>A Message from the Rector</b>	<b>1</b>
<b>Phyllis Lehmberg and Her Very Vested Interests</b>	<b>3</b>
Story by Lora Morton and Pictures by James L. Overton	
<b>Women's Quiet Day</b>	<b>5</b>
Story and Pictures by Leslie Dillen	
<b>Happy Birthday, Dear Joke</b>	<b>7</b>
Story by Lora Morton	
Pictures Courtesy of the Cinader Family & Mark Childers	
<b>Bonnie Hardwick – Iconographer</b>	<b>10</b>
Story and Pictures of the Artist's work by Van Swift	
<b>140 years of the St. Nicholas Bazaar</b>	<b>11</b>
Pictures by Dora Horn and Cathy Gronquist	
<b>Faith Family Bakes for St. John's Students</b>	<b>12</b>
Story and Pictures by Mother Lynn Finnegan	
<b>"Reverse" Advent</b>	<b>13</b>
Story and Pictures by Mother Lynn Finnegan	
<b>Annual Downtown Pastors Panel</b>	<b>14</b>
Story and Photographs by James Vaughan	
<b>Movie Night</b>	<b>15</b>
Story by Fr. Robin Dodge and Picture by Mtr. Lynn Finnegan	
<b>Clergy, Staff and Vestry Listing</b>	<b>16</b>



Detail of Lehmberg Vestment  
by James L. Overton

## PHYLLIS LEHMBERG AND HER VERY VESTED INTERESTS

STORY BY LORA MORTON AND PHOTOGRAPHS BY JAMES L OVERTON

### *Chasuble. Tunic. Dalmatic. Cope. Stole*



The overflow audience for the latest Library Open House on January 24<sup>th</sup> was grateful that there wasn't a vocabulary test at the end. Standing in front of a table covered by burses, veils, lectern falls, Bible markers and stoles, Library Committee member (and past chairperson) Phyllis Lehmborg (pictured, left) told us how she got into the business of designing and making vestments, many of which are in use during services at Holy Faith.

"Everyone asks me this," she said. "It began in 1963 at the Victoria and Albert Museum in London when I saw the exhibit of 12<sup>th</sup>-century English embroidery called *Opus Anglicanum*, done by men with bone needles. I didn't have any interest in church needlework at the time, though." Then in Minneapolis in the 70s, where

she and her late husband lived, "a group of us at St. Mark's Episcopal Church made a chasuble for an arts festival. And I met a folk artist from Santa Fe who introduced me to a lot of different styles of embroidery, but it was the idea of the chasuble which we made — though it had no embroidery on it — that stirred my interest." In fact, her first big commission was a green set for St. Mark's, which held up for about 25 years, she said.

Her creative sequence goes something like this. A church gets in touch with her and she gets clear on what they want. How many pieces? Is this to match something they already have? She asks for input from the clergy. What would they like to see? Phyllis might use architecture as inspiration — what does the intended space look like? Sometimes she picks up the colors of the stained-glass windows. Then she sends them a drawing done in colored pencil and gets their reaction.

To illustrate all this, live models (otherwise known as our clergy) entered the library and twirled a bit to display the sets for our Chapel, then for main Church. The first to give it a whirl was Fr. Jim, who wore the blue Alpha-Omega chasuble used for Advent and Feasts of St. Mary the Virgin. He was followed by Fr. Robin in the newest complete set for the Chapel, gold accented with blue. He explained that Holy Faith is fortunate to have gold



vestments, as they are meant only for Christmas, Easter and our patronal saint day. In fact, he said our church has "an elaborate array" (with each item having Phyllis Lehmborg's name inside at the neck).

Then Mtr. Lynn stepped out in a purple chasuble which is part of the Lenten set for the Chapel. Because Lent is a serious time, the stitchery is more subdued and doesn't have metallic thread, but the piece is stunning nonetheless, decorated with an informal tree shape. The Chapel sets are simpler, having one less garment than a set for main Church.



She was followed by Fr. Jim in a white chasuble with silver thread. “The rector wanted something really modern,” Phyllis told us, so the abstract decoration reminded some of a cross, some of a dove as the Holy Spirit.

Alb. Cassock. Maniple. Morse. More garments, more vocabulary! Thankfully, liturgical colors are much easier: blue, gold, purple, white, red, green. Determined by the church calendar, these colors are reflected in the altar flowers as well as in what the clergy put on.

Our models next wore the three complete sets that are used in main church. The celebrant’s cope is the most embellished; the deacon’s is less so, with the subdeacon’s the most plain, with no metallic thread. Fr. Robin showed us the rector’s stole, done just for him, with delicate stitchwork. A stole indicates an ordained person, and like a yoke, is a symbol of the burden of preaching the gospel.

The red set was done for Palm Sunday several years ago when Bishop Vono was in office. It’s composed of a variety of shades of red which allows it to be used for both joyful and somber occasions when red is the required color of the day or season. The green set is the newest complete one for the Church, and turned out to be in memory of Fr. Semon.

It can be challenging to combine aesthetics with the practical and the theological. And life itself can intervene, for example, with a food spill. However, as Fr. Robin jokingly assured us, “We never get them dirty, under penalty of death.” (But sometimes vestments do go to the dry cleaners.)

One audience member asked where does she get her material? A company in California and another in Atlanta have fabric specific for this clothing, she said, and she has sample books of silk for reference. She keeps the patterns she has made for each piece, though she admits they don’t always get stored in the right order. It can also be a problem locating material and threads to match items that may be 20 years old, and she’s had to have fabric dyed. The linings are tricky because it’s hard to match the silks, and she has resorted to dressmaking supplies.



Okay, but what if a church doesn’t have a renowned vestment creator like Phyllis? Can they order from a catalogue? Yes, and even Holy Faith has done this, but those pieces don’t have the craftsmanship and attention to detail that an original Lehmberg has. Phyllis doesn’t like a center seam, but puts one to each side. Her work is distinguished by the families of colors that she thoughtfully incorporates into a set. And don’t forget the French knots that serve as decoration. Phyllis may call them “idiot’s delight” but the rest of us found their size and effect to be remarkable.

There’s more that makes Phyllis’s work distinctive, though. Said an audience member who has photographed Phyllis’s efforts, “There’s something about hers that’s special. There’s a creativity to it, and she puts in love. She’s not expressing her own personal self.” Someone else noted that there’s movement in the decoration; it’s not static. Her designs show the energy, liveliness, spirituality and joy of God’s creation.

When the talk was over, the audience could look through Phyllis’s portfolio of garments that are not at Holy Faith. There was a rack in the Kinsolving Room with the sets of copes, chasubles, dalmatics and tunics, with instructions to “Look but don’t touch.” And refreshments, of course.

Although her needlework graces many cathedrals and churches, of several denominations, throughout the country, could Holy Faith be any more blessed than to have so much of Phyllis right here?

## WOMEN'S QUIET DAY: DEEPENING PRAYER, STRENGTHENING COMMUNION

STORY AND PHOTOGRAPHS BY LESLIE DILLEN, BOOKLET ART WORK COURTESY OF D. S. DOUGLAS

On Feb. 11, 2023 The Women's Spirituality Group brought us the gift of a Quiet Day led by Deborah Smith Douglas (pictured, right) entitled: DEEPENING PRAYER, STRENGTHENING COMMUNION. What an exceptional and enriching day! It began with fellowship and a light breakfast shared among the 105 women in attendance. Bonnie Hardwick welcomed us and described the areas around the church campus available to us for our meditations and prayers. These quiet times would occur after each of the three sessions led by Deborah Smith Douglas.



Next, Fr. Robin gave a warm welcome to everyone and said he appreciated the joyous energy in the room after a three-year Quiet Day absence. He pointed out that Deborah was the inaugural speaker when Dean Peggy Patterson started the Quiet Day tradition some years back. Dean Peggy (pictured, right) rose and took a bow. Then, with great delight, Fr. Robin gave an informative and stirring introduction to welcome back Deborah Smith Douglas. The group applauded with much enthusiasm and warmth.

Deborah thanked all the women who had put the Quiet Day together: Mother Madelyn, Bonnie Hardwick, Anita Pisa, Van Swift, Chris Frenk, Ann MacVicar and the three kitchen angels: Rhonda Black, Pam Jones, and Eleanor Ortiz.



All the sessions were rich with information and gave us inspiring guidelines for our spiritual lives. Here are some highlights from each of the three sessions and the final plenary session.

**Session One: Praying in the Company of Women.** Deborah explained that her prayer life was often with Jesuit priests and Benedictine monks, so praying in the company of women was like “dropping an anchor into God with my own kind.”

From the beginning, women have been with us in the matriarchs of scripture. We are part of them. Enclosed in our packets were reproductions of paintings and icons which Deborah referenced during the sessions and urged us to use as tools for our prayers, writings and mediations. She pointed out that Mary is a source of unspeakable richness and we should get to know all the wonderful aspects and images of Mary. We are all children of Mary —sisters in Christ. We need to claim that strength.

Deborah then instructed us, during our quiet time, to remember the women who have helped us in our lives — personal saints who have been part of our troubles and joys — and ask them to be of help to us now.

**Session Two: Thanks be to God: Gratitude as a Spiritual Discipline.** Here, Deborah emphasized that gratitude was essential to our relationship with God. Gratitude strengthens us even in our grief and pain. A reminder: God is with us through everything.

Gratitude is radical availability to God. Deborah believes like Ignatius of Loyola that gratitude is a powerful feeling and that we become an agent of transformation through it. Deborah pointed out that a habit of gratitude can open our eyes to grace hidden in plain sight. We must not only thank God for the “good things” that happen to us, but be willing to seek God present with us in the “bad things” as well. Eventually by making a habit of gratitude, we can come to rejoice in the presence of the Giver even when there is no apparent gift, when only trust in the ultimate mercy of God remains.

Deborah advised us to keep a gratitude journal. We can change the way we think about life through gratitude, she said. She urged us to practice the Examen of the Jesuits.



In our quiet time Deborah urged us to explore gratitude as a spiritual discipline. Make use of the materials (poems, essays, pictures) in our packets to engage our imaginations and go deeper into an exploration of gratitude.

After lunch and fellowship, we launched into Session Three: Close to the Heart of God, Clinging to the Rock: Intercession as a Contemplative Practice.

Intercession is contemplative living close to the heart of God. Deborah declared that intercession is not like an executive secretary giving God a list of what needs to happen, but rather it's an invitation from Christ to join him and take actions for healing, reconciliation and transformation. Intercession is to be with God on behalf of another who can't be there.

Intercession can be a contemplative act to unite mind and heart. Jesus carries us on his heart to his Father. Those who rest on Jesus's heart become transmitters of faith, holding, carrying, and lifting those we know nearer to God. Seeing the unlovable as God sees them.



In our meditation and prayer time Deborah urged us to reflect on how God might be calling us. How do we recognize God in others? What might we do to deepen our contemplative intercessions?

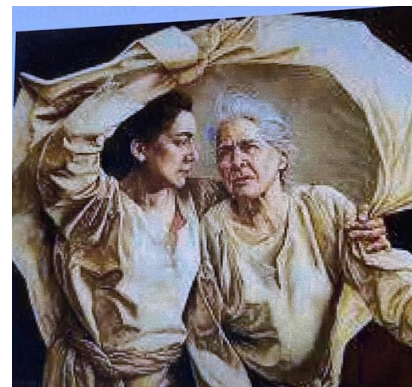
We returned from our quiet time to the Plenary session for questions and observations. There was much rich discussion — in particular, how to bring the mind into the heart. It's not by our own effort that we do so but by preparing our hearts for it. We can participate, wanting to cooperate with it, but God makes it happen. Quieting the mind — monkey mind — is part of this preparation. The mind is subservient to the heart.

We ended with an uplifting Eucharist in the church. Deborah gave a sermon referencing once more the pictures of the two Marys at the tomb and the women bringing the myrrh. In a place beyond words the women were present, “with sighs too deep for words.” Jesus loved these women, and they loved him. That was enough. We, too, are loved, healed and sent by God. Listening and waiting, sometimes without words. Our lives, our beings, can become a prayer.

woman talking to a friend. “O what a wonderful day! I needed that!” Yes indeed. We all did.

Thank you, Women's Spirituality Group and Deborah Smith Douglas for a blessed day.

On my way out in the parking lot I heard a





## HAPPY BIRTHDAY, DEAR JOKE

STORY BY LORA MORTON AND PHOTOGRAPHS COURTESY OF JOKE CINADER AND MARK CHILDERS

Happy 90<sup>th</sup> birthday to Johanna Cinader, a Holy Faith nonagenarian with a million stories about her life. There won't be a contest but, really, you'd be hard-pressed to beat hers.

### "We Survived"

"I was born in The Hague in the Netherlands on January 5<sup>th</sup>, 1933, baptized into the Dutch Reform Church. It was the year that Hitler came to power, the war began soon after, and I survived. I'm a World War Two survivor. And that's pretty much all I want to say about the wartime because I don't want my story to be about the Nazis. There was a sermon that we youngsters got shortly after the war in which we were encouraged—instructed—not to be victims but victors, because we survived and Hitler did not. And we should keep that in mind at all times so we could put that behind us."

Her schooling had stopped at third grade. "I was in a Christian school and they were ordered to remove the Bible from the curriculum but refused to do that. My teacher was arrested, sent to a concentration camp and didn't come back, and the same with our pastor, but before he went, he urged the congregation to educate the children in whatever skill they had. Today, I can fix all kinds of electrical things. I know how to butcher a horse. I also learned from two carpenters, and learned French from a French refugee, English from an English expat. We all went to the church and we all got instructed every day in whatever skill a parishioner had."

Joke (pronounced Yoke-ah) has difficulty walking now "because when the war was over in 1945, I weighed 39 pounds and was 12 years old. I was in a hospital for two years with what they call Starvation Syndrome plus TB, and it took two years to get me out of there." What did she do then? "I tried to learn to ride a bicycle. I tried to learn to swim because the doctors had told me it would be good for my lungs. And within three years, when I was 18, I won the 200-meter breast stroke nationally in Holland, which has a lot of swimmers."

She never went to high school or to college, but was tutored in the hospital for one hour twice daily, with one hour of homework. The rest of the day was rest time, flat in bed. This enabled Yoke to earn an equivalency diploma which was good enough for her to be accepted into nurses training in a children's hospital at age 18. "I became an RN and midwife, and specialized in surgical nursing." (Her grandmother had been a midwife, her mother a nurse. Her father was a journalist.)

### "I Like to Make Decisions"

Turning to Davos, Switzerland, when it was still a village and not what it is now, "I was completing my training in hospital management to become director of nursing in Ethiopia in a missionary hospital. I was engaged to the man who would become the doctor/director of that hospital and the two of us would go to Ethiopia to spend our life there." It was January 28, 1958.



Enter Arthur Cinader, who had just arrived in Davos from New York for five days of skiing. "On the night he arrived at his hotel, there was a ski dance and the hotel had called the hospital because there were not enough women skiers at that time. If the nurses would like to come for the dance, they could enjoy free dancing and free drinks." And, it turned out for



Joke, a free husband! “That night Arthur and I walked around Davos Lake. We parted at one o’clock because I told him I had to be in the operating room at 6:00 in the morning and I needed to go to bed to get some sleep before I got into a whole day of work. So, I went to bed and the next morning, I was going to my breakfast and one of the nurses looked out of the window and said, ‘Joke, look, that guy that you danced with last night is sitting on the fence’ and this was at 5:30 a.m.” She called her mother in Holland and said, “Mom, I met somebody.” And she said, “Joke, if you feel that way about somebody else, don’t get married to another one.”

And the rest is history. You should know that Joke says, “I’m not afraid to make decisions.”

She had to get out of her contract with the hospital before returning to Holland in July. Arthur came the next day to get to know her family. “And in August I went to New York and on December 11<sup>th</sup>, 1958, we married.”

### **“The J is not for Johanna”**

They lived in New York but went back to Holland to visit a few times a year. They also lived in New Jersey, and eventually, in New Mexico.

Arthur was a good businessman and his company was so successful that it had “a surplus of cash.” He wanted to diversify so he bought the First National Bank in Albuquerque and they moved there with their five kids. (They had a total of six children but lost one, John.) “So, we moved to Albuquerque with the five kids, thinking it would be temporary, and he took over the bank, reorganized it, and we stayed for seven years.” Arthur was also instrumental in the construction of the First Plaza building.

Back in New York, Arthur needed to diversify again. He saw how Ralph Lauren’s fashions were popular but much too expensive, and he saw that they could be done more simply. The thought was that young people—college-bound, college-age students—would like to wear Ralph Lauren but couldn’t afford to. So, the Cinaders got into “the clothing business,” with instructions from Arthur to be extremely modest about it. To make a long story short, J. Crew was born in 1981.



Contrary to rumors, the J. is not for Johanna. “Arthur liked the name Crew because our daughter Maud at that time was in Harvard crew on the Charles River and that stuck with him. And then we jiggled all the J’s, the H’s, and so on, and J. Crew sounded good and he said, ‘It’s also for your name’ but it’s not because of me.” J. Crew quickly became a family business. As children graduated from college, they were absorbed into it. Emily did data entry at first and in the end became president of the J. Crew part of the business. It is her fashion sense that really launched the brand. When Maud finished school, she began as a photographer, and a good number of the catalogue cover photos were hers. She is now a painter and sculptor. When Abigail was home from school in England, she would work as a model, and Arthur Jr. started and developed the whole computer aspect of the company. It became one of the first companies to have a fully-integrated computer system. Martha never was interested and became a writer, mostly of poetry.

“Photo shoots were fun for me to watch, while others were hard at work. There were trips to Italy and France and Singapore and Hong Kong to source materials. We visited homes of knitters of cashmere sweaters in Italian villages. In 1984, we opened the first store in South Street Seaport in New York City. Then we went to Tokyo and surroundings to open more stores.” Over time, the brand became so successful that they would have had to go public, losing total control, and Arthur didn’t want to do

that so they sold the company in 1997, and Arthur retired.



## **"I'm a Calvinist"**

A Jewish man, a Calvinist woman. What to do? "One of the Board members of the bank in Albuquerque said to Arthur, 'There's going to be a really good preacher at our church and I think you would like the man, and I would like you to know the man.' So, Arthur came home and said to me, 'Would you like to go to church?' And I said, 'Church?' None of the kids were baptized. I could not become Jewish. "He said, 'It's an Episcopal church,' and I said, 'What is Episcopal?' He said it has something to do with bishops. I said, 'It's Catholic?!'"He said, 'No, it's not Catholic, I don't know, it has something to do with England,' and that's all we knew about the Episcopal church. I felt immediately at home there [The Cathedral of St. John, Albuquerque] and at the invitation of all baptized Christians, I went up to communion. Arthur didn't, of course, and I came back and he looked at me and he said, 'I want this too.' I said okay." On the way out of church we introduced ourselves to Dean Haverland and I told him Arthur would like to become a member. He said great. The next week Arthur and the five kids were baptized by Dean Haverland. He took us right away; he opened up his arms. We lived in heaven in Albuquerque. It was just wonderful."

Dean Haverland sent them to the Episcopal Church in New York when they moved back—the Church of the Epiphany—because there were a lot of children there. "They had a choir, the kids joined the choir and the Sunday school, and we were very heavily involved in that church. Arthur was on the vestry a number of years. I was chairman of the Bible study committee and headed the Rescue Committee for the boat people from Vietnam, and really worked on that with the whole family.

"Arthur loved the Episcopal church. I had and still do have troubles with being an Episcopalian. I'm a reluctant Episcopalian because my roots are Calvinist. Calvinists don't kneel, they don't cross themselves, they don't have crosses. There is no Holy stuff, there are no saints, no Holy Bible, just the Bible and Luke and Mark, and so on. The concept is that only God is holy."

## **"This is it"**

In 1979, with Abigail at St. John's College earning her Master's degree, Joke and Arthur visited her, stayed at Quail Run and liked it, enough for Joke to think, "I would like to retire here." It turned out Arthur did too, so upon his retirement, they moved to Santa Fe. "We went to St. Bede's as the closest to Quail Run, just once, and we never went back. Then we tried Holy Faith where Fr. Wainwright was preaching, and Arthur said, 'This is it.' We became members in 1999." Joke has been in Bible study and on the Library Committee. She also credits herself for convincing Fr. Semon to read more Old Testament books in Bible study.

Grandsons Per and Oli became lay readers and acolytes during high school. And now, Joke might watch the 11:00 service on her computer along with Abigail in Santa Fe, Maud in New York, and Emily in Connecticut. (Her other daughter is in South Carolina, her son is in San Francisco, and there are seven grandsons and seven granddaughters.) Arthur passed away in October of 2017, after almost 60 years of happy marriage. Of their love affair, Joke says, "It was really quite something."



## “Millions of Stories”

“I am not writing an autobiography but I do write stories based on my experiences. I started to write when I was in Albuquerque in the early 1970s. I wanted to learn better English but I ended up writing poetry and stories. I had a terrific teacher at the University of Albuquerque and he talked to the poetry teacher from Columbia University for me. So, with my third-grade education I ended up in a graduate course of poetry at Columbia.”

## “It was Grace”

Interviewer: “You went from having virtually nothing —”

Joke: “Not virtually....nothing.”

Interviewer: “—to having abundance. Did that ever make you laugh or look heavenward and say, “Boy”?”

Joke: “Still makes me laugh.”

Interviewer: “You were rewarded.”

Joke: “I don’t know about rewarded. I didn’t earn it. It was Grace.”

Interviewer: Do you live by any maxims?

Joke: “Just be grateful and recognize Grace. When I survived, every single day is a gift to be grateful for. My life had its ups and downs, of course, but not my marriage. After we lost John and restarted, as it were, it became a wonderful life. Maximum fun.”

## BONNIE HARDWICK – ICONOGRAPHER

STORY AND PHOTOGRAPHS OF BONNIE’S WORK BY VAN SWIFT

Holy Faith has an extremely interesting congregation, each with a work, hobby and artistic history that most of us never know about during their lifetime. I therefore decided to point out the achievements of one of our members, Bonnie Hardwick, who we often see as an usher or working in the library and discuss her latest achievement.

In October 2022, I visited San Francisco, California and while there went with Dean Peggy Patterson to see the Iconography of Bonnie which exhibited though December 16, 2022 at the Blackfriars Gallery at the Dominican School of Philosophy and Theology in Berkeley, CA. The show’s title was *Conversations: Engaging Ethiopian Iconography*. There were 30 writings of biblical stories that have a narrative quality and “when they direct their gaze toward the viewer, it is also a sacred conversation, demanding attention, inviting communication and participation”. And I can attest to the fact that they certainly achieve this goal. It was one of the most interesting exhibits that I have seen in a great while. The show started with Bonnie’s biography which in and of itself is almost overwhelming and then the fabulous writings and interesting discussions that accompanied the art itself were very engaging and thought provoking. I particularly enjoyed the Nativity and the Wise Men; St George and the Dragon and the Covenant of Mercy. I hope that in the future many of you can also enjoy this wonderful experience. Bonnie will be speaking about her Ethiopian Iconography at the Adult Forum on Sunday, February 26, at 10:00 a.m. in Palen Hall.





**ST. NICHOLAS BAZAAR CELEBRATES 140 YEARS!**  
PHOTOGRAPHS BY DORA HORN AND CATHY GRONQUIST





## FAITH FAMILY BAKES COOKIES FOR ST. JOHN'S STUDENTS

STORY AND PHOTOGRAPHS BY MOTHER LYNN FINNEGAN

Faith Family ministry is always on the lookout for additional ways to build relationships in the Body of Christ. This past December, that commitment extended to St. John's College, a mere seven-minute drive from Holy Faith.

A few St. John's students ("Johnnies") regularly attend our Sunday worship. Mother Lynn harkened back (waaay back) to her own college days and recalled the importance of support during what can be very difficult years. When she asked the Faith Family disciples if they would be interested in baking a few cookies to bring to the students during their end of semester "crunch time," she was met with an overwhelming response. The Women's Guild helped as well, donating cookies and treats left over from the St. Nicholas Bazaar.

In coordination with parishioner Walt Sterling (the current Dean at the College), arrangements were made to set up a table of cookies and apple cider in a popular spot on campus. One afternoon just prior to Winter Break, Mother Lynn set out plates of the copious treats on a table and Walt provided some Christmas music.



Soon, students started trickling in. They were so appreciative! Several wanted to know more about The Church of the Holy Faith. Others were surprised the cookies were free! When Mother Lynn explained the cookies were baked by parishioners who cared about them and wanted to support them, many were incredulous. "Thank you so much!", "This is exactly what I needed!", and "This is great!" were some of the comments. Faculty came as well and stated their appreciation. The College President expressed his gratitude, noting that many college students these days have a challenging time and suffer from depression and anxiety.



Following the successful "Cookie and Cider Party," Mother Lynn worked with the student services coordinator to identify those international students who were staying on campus during the Winter Break. "Goodie Bags" were filled with chocolates and cookies and included a card with Holy Faith's Christmas service times. We are hopeful this cookie party marks the start of Holy Faith's continuing support for the students!



## "REVERSE ADVENT"

STORY BY MOTHER LYNN FINNEGAN AND PHOTOGRAPHS BY MOTHER LYNN FINNEGAN AND DORA HORN



This past December, Holy Faith participated in "Reverse" Advent. What was the "Reverse"? Instead of (or maybe in addition to!) receiving a chocolate or treat for each day of Advent, parishioners purchased a different food item each day and brought the collection to church. A calendar was distributed with food suggestions for each day of Advent. On Christmas Eve, the children in the Christmas pageant brought the food into the service and placed them before the creche. After Christmas, the collection was brought to the Food Depot.

The Family and Children's Ministry dove into Reverse Advent with gusto! Our new Family and Children's Ministries Coordinator, Lisa Emory, set up a "grocery store" called "Holy Foods" (her stepson Conley, pictured, came up with the name) in Mother Lynn's office. The store was stocked with food items marked for sale for five or ten cents. The children shopped during Children's Chapel, put the food under the Mitten Tree in Palen Hall, and brought the sale proceeds to Church for the offering. They also learned about food insecurity and food quality for healthy minds and bodies to do God's work.

Several families participated at home. "I thought it was a splendid idea," proud grandma Sally Ritch remarked. She took grandson Andrew shopping with the Reverse Advent list. "He was reluctant to go at first, but then enjoyed finding the items in the big store."

Parishioner Denzler Cassidy also did Reverse Advent with her children. "It was a special time every day to dedicate to talking about kindness, generosity and sacrifice," Denzler commented. She used the opportunity to remind her family that God encourages us to share and give to others in need.

Reverse Advent provided an occasion for the older kids to learn about the Advent season. And Lisa's four-year-old daughter Rosie was able to experience Reverse Advent from start to finish. Wanting her daughter to have a better understanding of where the collection went, Rosie and Lisa helped Pam Jones deliver the food to the Food Depot. "She enjoyed seeing a large facility with people working together to give people food," Lisa observed.



## ANNUAL DOWNTOWN CHURCHES PASTORS PANEL

STORY AND PHOTOGRAPHS BY JAMES VAUGHAN

The Rev. Dr. Harry Eberts, pastor of First Presbyterian Church, and Holy Faith Rector Fr. Robin Dodge, reflected on “Blessings from the Pandemic” at the annual Pastors’ Panel on Jan. 21. The Pastors’ Panel is held to mark the Week of Prayer for Christian Unity by the three downtown Santa Fe churches. The third pastor scheduled to speak, The Very Rev. John D. Cannon, rector and pastor of the Cathedral Basilica of St. Francis, was ill on Saturday and unable to participate.

Dr. Eberts and Fr. Robin—and the Episcopalians, Presbyterians and Roman Catholics in attendance—agreed that, while the loss due to the pandemic should never be minimized, the return to the more familiar state of normalcy is a good thing, but all shared “blessings” that occurred during the pandemic.



The most common blessing expressed was the way the churches learned to use technology to connect with parishioners when in-person worship was closed.

“We started with a 1-camera sound stage for the Gospel reading and sermon,” Fr. Robin said, “and expanded our broadcasting capacity during the pandemic with five additional cameras and microphones located throughout the nave and sanctuary to capture the entire service which was presented livestream via You Tube.”

In addition to enabling parishioners to participate in worship, the broadcasts connected First Presbyterian and Holy Faith with former members and Christians across the country. That’s a level of outreach we wouldn’t have had except for the pandemic.

Dr. Eberts said First Presbyterian sought to “embrace and respond to the challenge in faithful ways. Where are the people? We are here. Let’s do something.”

He observed that church experienced significant change some 500 years ago with the Protestant Reformation and that the pandemic could lead the church to a reformation today that could address issues such as gun violence, climate change, and voting rights.

Fr. Robin added, “After all, we are a resurrection people. We don’t linger or wallow in suffering.”

Dr. Eberts’ wife, Jenny Harland, a health care professional, said they spent more time outdoors. “We built a labyrinth at our home. It was a beautiful experience.” Others shared that they exercised more, and checked in with neighbors and those who lived alone.

Patty Vaughan, a member of Holy Faith, was thankful that parishioners wore masks to help prevent the spread of the virus—even though it was uncomfortable. “That was a blessing,” she said.



While the pandemic is not over, the number of persons who have been vaccinated has reduced the likelihood that parishioners will die from Covid so our churches are returning to “normal” worship traditions such as, at Holy Faith, taking communion wine from the common cup.

Holy Faith Parish Administrator and Director of Liturgy & Music, Mark Childers, who was largely responsible for the telecommunications technology that permitted broadcasting the 11 o’clock worship service via You Tube, observed parishioners’ response to the return of communion, when the common cup was finally made available. When hearing the words, “The Blood of Christ, the cup of salvation,” Childers said the response was “thank you” instead of the traditional “Amen.”

Dr. Eberts closed the Pastors’ Panel with the blessing used every week at his church: “In body, mind, and spirit, may you be well this day. And may you be strong for the work of healing in the world. Amen.”

## MOVIE NIGHT: BABETTE’S FEAST

STORY BY FR. ROBIN DODGE AND PHOTOGRAPH BY MOTHER LYNN FINNEGAN



Holy Faith’s Movie Night on the first Friday of the month has returned! Nearly 30 parishioners and friends gathered February 3 to watch the film, “Babette’s Feast.” The story takes place in a drab, austere, lifeless fishing village on the coast of Denmark in the late 19<sup>th</sup> century. Babette, a refugee from the Paris Commune, shows up and offers her cleaning and cooking services to two spinster sisters, the aging daughters of a long-dead pietistic minister who had a profound effect on the village. After several years of being watched suspiciously by the villagers as an outsider, Babette wins the lottery. She decides to provide a celebratory meal on the occasion of the 100th anniversary of the minister’s birth for the sisters and ten other guests. Babette selflessly spends all her lottery winnings on offering a veritable feast,

full of delicacies that the villagers had not experienced before and could little appreciate. One of the guests, though, a visiting general, had experienced such foods back in Paris and, through his excited exclamations, the other guests begin to enjoy what they are tasting. By the end of the feast prepared by Babette, among the guests past differences have been mended, petty quarrels have been resolved, divisions have been healed, sins have been forgiven. After the meal, the guests get up from the table and are seen embracing, laughing, and dancing around the village well.

Earlier in the week, parishioner and author Sallie Bingham had led a discussion for twenty-five parishioners and friends of the religious overtones of Isak Dinesen’s short story “Babette’s Feast” on which the film is based. For instance, the spinster sisters are named Martine and Philippa after Martin Luther and his theologian friend Philip Melanchton. The usual meals at the house are bread and fish (feeding the 5000 anyone?), but Babette sacrifices all she has for an agape meal for the twelve sitting around the table. The guests dine under the portrait of the minister, the “Master.” The visiting general makes a speech based on a portion of Palm 85: “Mercy and truth have met together; righteousness and peace have kissed each other.” Babette concludes that what you give away you get more in return.

Sallie has agreed to offer more discussions of short stories. And Holy Faith’s Movie Nights will continue on the first Friday of the month. Upcoming films include “The Chosen” from 1981 (not the current streaming TV series) about two young Jewish friends in 1940s Brooklyn, starring Maximilian Schell, Rod Steiger, and Robbie Benson, on March 3; and “The Way” starring Martin Sheen and Emilio Estevez, about a father who heads overseas to recover the body of his estranged son who died traveling the “El Camino de Santiago,” and decides to take the pilgrimage himself, on May 5. (April 7 is Good Friday.) Come for great films, good fellowship, and fresh popcorn!

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For more information, please visit our new website at [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org).

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Faithway – Lent 2023